

Religious Intelligencer.

THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST.—Peter

VOL. XLV.—No. 12.

FREDERICTON N.B., APRIL 12, 1897

WHOLE No. 2266

NOTES AND GLEANINGS.

The first woman to act as Rabbi in a Jewish synagog is Mrs. Hannah G. Solomon, who recently conducted service in the Sinai Temple at Chicago.

Railway bridges are nowadays replaced in a very short time, but it is stated that the Great Eastern of England holds the record, as the servants of that company removed an old bridge over the Lea south of Tottenham and put up the new one in nine hours in spite of the snow-storm which occurred during the work. The new bridge weighed 130 tons.

The chief revenue of Greece is derived from the plum-puddings of England and America, the fact being that the currants of Corinth (which indeed gives the name to that delicious fruit) form the chief article of export from the kingdom of Greece, the amount in one year exported to England alone being of the value of £1,200,000. The next article of export is olive-oil.

The colored people of Georgia pay taxes on \$15,000,000 worth of property, nearly one million of which is in Atlanta. The bank book, the spelling book, and the Book of books are the three books that are most to effect the development of these people. If they are to make progress upward their morality, intelligence and thrift will be the potent factors in their advance.

New Brunswick people have, the 'Halifax Witness' thinks, shown good sense and taste in continuing to use many of the more picturesque Indian names of localities. Restigouche, Matapedia, Patapedia, Miramichi, etc., are classical. Quatawamkewick, Upsalquitch, Pokemouche, Magaguadavie, Matawamkeag, etc., are decidedly picturesque. Quatawamkewick is hard to handle and would bear some shortening, but it is great!

Ten million dollars more is to be given by Baroness de Hirsch for the benefit of the poor Jews in this country, and especially in the city of New York. The fund will be especially devoted to improving the conditions of those in the quarter where they are so closely crowded as to make it almost a ghetto and providing model suburban homes. These, and the various schools and other plans of benevolence, will, like all Jewish charities, be under the best management, and need to be.

The Church Temperance Society, of New York, has inaugurated a new movement for the purpose of reducing, so far as possible, the temptations of cochen. A night van has been ordered for the supply of coffee and refreshment, to be driven about the places of public amusement, so that the cochen, through the long hours of exposure, may be relieved, at least to a degree, of the temptation to resort to the saloons. It is hoped in this way to accomplish much good for a class for whom hitherto comparatively little has been done.

The 'Advance' quotes from the 'North American Review' Mrs. J. D. Townsend in advocacy of the 'Curfew for City Children.' To the question 'Why do you endorse the Curfew?' she replies, 'How with ears to hear and eyes to see, can any one question that movement and its necessity?' 'The free and uncontrolled life of children in this country,' she says is 'appalling.' In proof of the success of Curfew, Mrs. Townsend quotes, among others, the Mayor of North Platte, who says: 'In the two years we have had the Curfew we have sent no children to the Reform School, whereas before that we sent quite a number.' Colonel Hogeland of Lincoln, Neb., said that the size of a city need not be any excuse for not enacting a Curfew ordinance and that it can be enforced without additional expense. The Chief of Police of Lincoln says that after Curfew was in force a few weeks arrests for disorderly conduct and truancy fell off fully seventy-five per cent. The question of Curfew is likely to be before a number of legislatures this winter.

The Awful Truth.

The stories of the Armenian massacres and other atrocities, given from time to time in the papers, have, perhaps, been regarded by the average reader as somewhat exaggerated. More careful investigation than was possible at the time of the horrors shows that the statements published were astonishingly accurate. A book entitled 'Armenia and Europe: An Indictment,' has just been published by Prof. Lepsius, of Berlin University, and addressed to the German nation, which gives the facts gathered by the author's personal observation and investigation. Of the author—for the value of a work depends largely on the character and capabilities of its author—the N. Y. 'Advocate' says, 'He is an eminent scholar, a member of many learned societies of Europe, and distinguished for his accurate scholarship. He went to Armenia to see for himself. He traveled throughout the country in a quiet way, learned what he could in the different towns, talked with people of every class, made a complete record of his observations, and now the book tells the sad story. It reads like another history of the murder of St. Bartholomew. Let us look at some of his figures. In fact, he gives this summary of the whole crusade against the Christians of Armenia in such compact shape that we reproduce it just as it stands:

Killed in the massacres, about 35,000.
Towns and villages laid waste, about 2,500.
Churches and convents destroyed, 568.

Forced to adopt the Mohammedan faith 559 villages, with all their surviving inhabitants and hundreds of families in the towns.

Churches turned into mosques, 282.
Number of those without means of subsistence, about 500,000.

These figures only give the extent of our statistical information. A full statement of the facts would be much more terrible.

When we think of the thousands in the unregistered villages who were murdered or died of their wounds, or who perished trying to escape, or succumbed to hunger or disease and were buried in the mountains under the ice and snow, we shall be understating the number of victims of the Armenian massacres if we reckoned it to be 100,000.

Professor Lepsius gives the real underlying cause of the massacres. His words are the following: 'The Armenian massacres *** were an administrative measure of the Sublime Porte, whose one motive and object was to make the reforms enforced by the great Powers finally impossible by the annihilation of the Armenian people.' The murderers were generally in the garb of soldiers, which gave them a certain formidable appearance, and in fact represented the military authority of the Turkish Empire. The refinement of the persecution has probably never been surpassed. Families were scattered, children were either killed or allowed to starve and freeze in the mountains, multitudes of the adults were taken prisoners, and the whole country was left desolate. The picture which Professor Lepsius presents to the civilized world in this remarkable indictment reminds us of the murder of the Huguenots throughout France, when the edict of Nantes was revoked, and when the Loire and other rivers in southern France were red with the blood of the victims of Maria de Medicis. Let us listen to some of the details as furnished by Professor Lepsius:

There was a certain photographer, by name Mardires, who had a fine beard. Petroleum was poured over it and set on fire. Several Christians were gathered together, kerosene poured over them, and as they burned others were thrown into the flames and suffocated. A woman with luxuriant hair had gun-powder sprinkled on it, and her head was blown off. *** The baker in Kesserik, who had already murdered ninety-seven Armenians, which he proved by exhibiting their ears and noses, declared that he would not rest till he had brought the number up to one hundred. But he found his master in Hadji Bogos, of Tadem, who had butchered more than one hundred Christians, and who, as a sign of his prowess, cut a woman into four pieces and put them up on posts to public view. The butcher of Aintab, who stuck the heads of six Armenians on his spit, was outdone by the Turk at Subaschigulp, who slaughtered Armenians like sheep and hung their bodies on meat hooks. The people of Trebizond brought out the humor of the thing. They shot Adam, the Armenian butcher, and his son,

cut them in pieces, stuck the limbs separately on sticks, and offered them for sale to passers-by: 'Who will buy an arm, a leg, feet, or hands, cheap? Who will buy?'

The 'Advocate' adds: 'This magnificent scholar had no interests to serve whatever except to give the exact truth of what he saw himself, together with the evidence of eye-witnesses. How long will such a crime stand before the tribunal of European conscience? God is just. While this matter has taken its place among the historical records of the last decade, we are driven to consider another phase of the same spirit of hostility to Christianity on the island of Crete. This is only a second picture of the same panorama. The Turkish purpose is to destroy the Christians of Crete, so that the island can be governed again by Turkish bayonets. So far as Armenia is concerned, no foreign gun was heard, and no sword wielded except by a Turkish hand. But just now the guns of the Christian nations are firing upon the Christians of Crete, and practically ordering their surrender.

When will the end be? and how many Cretans are yet to fall before the peace of extermination comes to Crete? But the destruction of the Armenians and Cretans, because they strive for the blessing of liberty, must have an end, for there is still left in Europe enough of the spirit of justice and of conscience to put an end to the pandemonium of despotism. But how long must the pause continue?

Where the Church has Failed to Educate.

It is quite possible that Prohibitionists expect too much of church members at the ballot-box, considering the limited amount of educational work in the way of specifically teaching political ethics, and exhorting the citizen to civic duty.

The church has emphasized the Decalog as the guide to social and business intercourse and everyday duty, exacting compliance with its demands as the badge of social respectability and the measure of good standing in the church. This requirement has not been based on the supposition that it is necessary because nominal compliance with the commandments is the characteristic of the crowd, but because it is the right thing for the individual to do.

There has been no such continuous and consistent teaching regarding civic duty. Many a man who would not dream of stealing merchandise to the value of a dollar, becomes the hawker, apologist, and advocate of a political system which practises shady morality in the name of party success, and by so doing does not materially lose caste on 'change or in the sanctuary.

The political ethics which the church has not plainly and persistently opposed operates on the basis, not of doing right, but of acting with a party which comes far short of embodying the highest principles of political morality, but which is not quite so bad as some other party, and stands a fair show of winning at the next election. This is summed up in the flippant demand that in politics we must be practical, even if the common decencies are considered iridescent dreams.

That the church has proclaimed theoretical Prohibition from its watch-towers no more assures the efforts of church members in behalf of practically applied Prohibition in particular, and civic righteousness in general, than a mere declaration against stealing would insure a strict application of the fifth commandment, in the absence of a requirement that the fruits of honesty should abound.

The church does not need to be, neither should it be, specifically partisan, but it should educate by precept and requirement that its membership observe a standard of political ethics by association and conduct which does not do violence to the common morality for which the church stands. That sort of education has not been employed to any considerable extent by the church.

Defense or excuse may be sought behind the plea that as the church teaches general honesty and universal morality, the specific political and civic education is not in the line of its duty or requirement. That would be so if a separate and prevalent system of political ethics, which at every

point belies universal morality, had not found its place in the world, and developed an ugly and insistent disposition to supplant genuine ethics in its claimed special field.

Not only the church, but all moral agencies must intelligently and industriously educate the people to repudiate this double standard of morality, and insist that a man's politics shall not belie his reputation or character as a moralist. Until that is done, and is carried on long enough to produce desired results, the fact that a man belongs to the church, or has an ethical reputation, will not necessarily prove that he stands for the best attainable civic virtue.

Miseducation has been going on for a long time, and has unconsciously done its evil work, while the whole body of citizenship has been so largely responsible for the bad results produced that vituperation and indiscriminate fault-finding have no remedial value. It is bad business for which all hands have been more or less responsible, and for which all can do the best sort of penance by helping to make things better.—The Voice.

Independent Missions.

Of Independent, or 'Faith' missions as they are sometimes called, the 'Herald and Presbyter' says:

There is something heroic and attractive to certain minds in the theory that one called to preach the Gospel to the heathen should go at once, even though there be no prospect of financial support. A number of missions started on this theory have signally failed. In evangelizing the world, as in everything else, God requires men to use discretion. Belief that one is called does not always prove that one is called. Zeal may be ignorant. Faith does not justify us in ignoring ordinary precautions. Common sense and good food and medicine would probably have saved the lives of half the independent missionaries who went to their death in Africa a few years ago. The 'Congregationalist' says that most of these missionary enterprises, carried on by what is called faith, not only come to nothing, but render the fields their promoters vainly undertake to occupy more difficult of access for those who may follow them. Bishop Vincent, in the New York 'Christian Advocate,' says of the independent faith mission in Brazil that, of twenty-five persons who went out, only four remain, and that these, while admired for their devotion, are pitied for their suffering and for the manifest waste of their lives. Of the rest he says that none were connected with the mission long enough to become acquainted with the Portuguese language. He asks: Is it less wrong or more noble to waste lives and money, in the name of the Lord than in one's own name?

WOMAN'S FOREIGN MISSION SOCIETY.

'Rise up ye women that are at ease.' Isaiah 32: 9.

[All contributions for this column should be addressed to Mrs. Jos. McLeod, Fredericton.]

What Should We Do?

'What should we do for missions?' Well, well!

The question is proper, and so let me tell.

What we should do for the missions. And first let me say, by way of appeal, To all our dear readers: You kindly should feel

The sweetest of love for missions.

'For love begets goodness; and goodness, you know,

On errands of mercy will go.

And circle the world with its missions; And so, when our heads and our hearts are all right,

We shall do with our hands, and do with might,

And cheerfully do for our missions.'

'But what shall we do?' Well, first, every day

Be sure from our fullness of heart we should pray

For the blessings of God on our missions;

And then every Christian, no matter how small,

No matter how weak, may expect there will fall

The dew of His grace on our missions.

And then we should give as God gives the dew,

The rain, and the sunshine, to bless me and you,

And give all we can for the missions, To pray without giving—well, well, let us see—

May never reach heaven, nor bless you nor me,

Nor be of much use to the missions.

Horrors of Domestic Life in India.

Dr. Stait, a lady medical missionary of the Presbyterian church of Canada, now home on furlough from India where she has spent several years, talked to a 'Witness' reporter of her work among heathen women. Last year she attended, as a physician, some fourteen thousand cases, and yet, she says, 'I was but touching the outside border of the awful need.'

Then missionaries do not exaggerate, as we are sometimes told they do?

You could not exaggerate the condition of these women if you tried. Understand me: all the women are not shut up. It is only the high caste women. But their condition beggars description. And the worst of it is there is no one to help them.

I have been called to the bedside of a dying girl. I knew she had been poisoned, but no words of mine would convict the murderers. Husband and female relatives stood around her bed imploring me with tears to save her life. But they all wanted her to die, and took care that she did. Why did they poison her? I cannot tell. Perhaps a quarrel; perhaps another wife was jealous of her; perhaps her husband was jealous; perhaps he was tired of her and wanted another wife but could not afford to support so many. But there the poor girl was.

Speak to the authorities! No use whatever. Her friends would say: Why, see how anxious we were; we even brought in a European doctor to attend her. I remember once being called to a high caste harem. A tiny girl of eight or ten lay on the floor in a pool of blood. I did inform the authorities, but what was the use? I was the only witness on my side and all her relatives swore that what I said was not so. What was the result? Simply I was never called to that house again, and that little one was still at the mercy of her fiendish husband, without even my aid and care afterwards.

I said to a high caste Hindu one day, a highly educated man, 'How can you treat your wife so cruelly? How would you like to be shut up all your life without either light or air?'

'Oh,' he said, 'my wife gets plenty of air. At midnight I put her in a closed chair and have the coolies carry her away to the jungle. Then I send the coolies away, take her out and let her walk around for a while. Oh, she has plenty of air, I assure you!'

Caste is no money matter. A high caste family may be very poor and a low caste family very rich. And as soon as a low caste man becomes rich the first way he takes to show it is to shut up his women after high caste fashion.

Then Rudyard Kipling's picture of harem intrigue in 'the Naulaka' is not overdrawn?

Not at all. They think nothing of taking life, and poison is a favourite means. A Hindu woman once poisoned me and all my household. She was the wife of our cook, a very immoral woman, and I was trying to reform her. But it was no use. I told her the next time she went away I would not take her back again. This made her angry, and poisoning was her way of revenge. I was lying ill with small-pox at the time and must have taken much of the poison gradually in my food, but one day she put in too much. It caused vomiting, and then we discovered what was being done.

And the Hindus left to themselves are bad enough, but they cannot begin to compare with bad Europeans and those infected by them. Whole streets in Bombay are given over to vice. They are known as 'the black street' and 'the white street.' The latter is the street frequented by Europeans. I could never have imagined such horrors. I could not sleep all night afterwards. I felt as if I had been in hell.

What He Went to Church for.

Excellent sermon this morning, said Deacon Goodwill to his neighbor, as they lingered in the vestibule to shake hands with the brethren.

Well, purty good, purty good. Ain't quite up to old Parson Slocum. He used to give it to 'em straight. He preached agin wickedness in the land.

To be sure, but this man preaches right to us, personally.

That's the trouble. I go to church to hear other folks pitched into. I

don't want to be rankled up myself. Just then the minister passed along, and with a dubious shake of the head he cut short his remarks.—The Register.

Hints to Writers.

It should not be necessary to repeat hints to those who write for publication, but it is necessary as every editor knows. An exchange says: 'When writing for publication employ only one side of the paper. Use the characters generally employed in committing the English language to its written form. Do not attempt to reproduce Chinese or other foreign inscriptions, and expect the editor to decipher them. Use good paper. The difference in cost is trifling. Use pen and ink—never a pencil. Correct your own spelling, punctuation and grammar. Do not sign your name thus: "§§§§§§§§§§". Observe these rules, write often, remember that brevity is the soul of wit, and the editor will cherish your memory.'

Another paper—the 'Morning Star,' mentions another mistake which needs to be guarded against. It says:

'The degree to which some of our contributors continue to use the pronoun "we" when referring to themselves (i. e., the individual writer to himself) recalls once more the remark of Roscoe Conkling, that only three classes of men use "we"—kings, editors, and men with tape-worms. Dear writer, don't say, "And then we went" (unless more than one person is meant). For a writer to say "We put on our coat and returned to our wife" is certainly funny. It is an affectation of modesty to avoid the first personal pronoun when that is the proper word to fit the case. The editorial "we" means never one man, but the combined editorial force of the paper.'

And here is another matter, under the heading 'Unadulterated Carelessness,' on which the 'Religious Telescope' is moved to say a few plain words, thus:

'A brother whose name happened to appear in the "Telescope" some time ago misspelled, writes that "he thinks such mistakes can occur only as the result of unadulterated carelessness." We agree with him, provided he means that the carelessness is on the part of him who writes his name. Some write the capital "L" and the capital "S" so much alike that unless you can tell who it is that writes by noticing the place from which he writes, it is impossible to tell whether the name is Sace or Lacey. We have an obituary notice before us now, with the name of the deceased so illegibly written that after both the editors, the foreman, and two or three compositors had each spent several minutes on it, none of them could decide whether the name was Gleye, Jluje, Lleye, or Fluje. We do the very best we can in all cases, and then, if we get a name wrong once in awhile, some one who never makes a mistake himself writes us that it is nothing but the result of unadulterated carelessness on the part of the editors. Then it is that, having read his letter, we heave a sigh, and feel, with Paul, like requesting the Church to pray for us, that we may be delivered from unreasonable men. Now, the point to this note is: Brethren, do please write all proper names plainly. If you cannot write them plainly, then do as the children do print them.'

Among Exchanges.

THE AGGRESSIVE MAN.
When truth takes possession of a man it makes him aggressive.—The Lookout.

NOT REAL.
There is much praying done in public and private that falls far short of a genuine calling on the name of the Lord.—Ram's Horn.

ALWAYS SO.

There never was a great conflict between the forces of right and wrong, but there were found priests and ministers willing to apologize for, and excuse, the men in power and ready to help to quench the weak spark of righteous antagonism to wrong. But reformers should not make the mistake of recognizing these clerical prostitutes as the representatives of the church.—The Templar.

DANGEROUS.

Getting even is a dangerous business. Cain got even with Abel, and you know the result. Jacob got even with Esau by lying to his blind father, and ten of his own sons came and lied to him. Pharaoh aimed to get even with Moses, and met his fate in the Red Sea. Herodias got even with John the Baptist, but she and her husband are known to-day only as the murderers of a most righteous prophet of the Lord. Yes this thing of getting even by avenging one's self is a very dangerous business. Better, far better be kind and generous to all, even our enemies, remembering that the Lord has said, 'Vengeance is mine; I will repay.'—The Telescope.